

THE  
AMERICAN  
SUNDAY SCHOOL MAGAZINE.

---

---

AUGUST, 1825.

---

---

MISCELLANY.

---

RULES FOR COMPOSING CATECHISMS FOR CHILDREN.

1st.—The very first rule should be that which I have before mentioned, namely, “that different catechisms be composed for different ages and capacities, each of which should contain an abstract of Christianity, or a view of our whole religion in miniature.” In the first of these, all the questions and answers should be as short, plain, and easy as possible, for young children; and others should be gradually more large and full, and enter a little farther into the things of God, which they should learn according to their increasing age, and the growth of their understanding; and the last of them may be that comprehensive system of Christian religion, which is commonly called the *Assembly's Catechism*.

I. Here it will be *objected*, first, that when children have learned one catechism, they will not be willing to learn another afterward; nor will they easily be brought to learn three or four distinct catechisms.

*Ans.* Experience convinces us that this is a mistake, provided the catechisms are not too long. How many children are there who do, at the same time, learn the *Assembly's Catechism*, and the little catechism of scriptural names, formed of such questions as these:—*Who was the first man? Who was the first woman?* &c. And how many are there who have learned the church catechism in their youngest years, who have afterwards learned the *Assembly's Catechism*, and yet afterwards have learned *Mr. Flavel's*, or some shorter explication? A moderate degree of diligence, both in teachers and learners would banish this objection, if catechisms were made short, easy, and intelligible, so as to allure the child to read and learn them as a matter of choice and delight, and not as a mere task and burden.

*Object.* II. But would it not be much better to compose one plain catechism for all the stages of childhood and youth, and let them learn as much

as they could of it at four or five years old, and so go on and learn further at six and seven, at eight, nine, and ten, till they have finished the whole?

*Ans.* No, by no means: this cannot be so happy and useful a method for the instruction of children; for then children will never have any knowledge of some of the most important points in our religion, till they are eight or ten years old, or more, and are come to the end of their catechism. Whatsoever is placed in the former part of their catechism, they would, indeed, be acquainted with, in their infancy, more largely and more particularly; but they would know nothing at all of those doctrines which should naturally be placed in the middle or end of it, namely, *the redemption by Christ, the blessings of the Gospel, the future judgment, and heaven and hell*; because they have not learnt far enough in their catechisms. Thus they would remain too long in ignorance of the peculiar doctrines and duties of, the Christian religion: whereas, if some short and complete catechism be framed for infancy, by this means children in these earlier and shorter forms would learn and remember a whole scheme of the most substantial articles of our religion, both in doctrine and duty. They would attain a general and comprehensive view of Christianity, so much as is sufficient for their practice in their younger years; especially if assisted but a little by some plain and easy conversation with their parents about these things.

This short and general view of Christianity will make them better understand the Scripture itself, whensoever they read any of the chief doctrines of godliness there. They will better apprehend the meaning of sermons which they hear in public; they will more easily take in the particular branches and articles of our holy religion, when they come to read them in the larger catechisms; and it will teach them to judge better in the affairs of religion, when they have learnt the general substance of it in their infancy, contracted into a short, easy scheme, and brought within the grasp and survey of their understanding in their earliest years.

Nor can it be objected here, with any colour of reason, that in their *second* and *third* catechisms they will be put to learn over again the same things which they have already learned in the *first*; for I have shown, that though the same articles of faith and practice are inserted in the following catechisms, yet this is done in other forms of expression, and with more particular enlargements as to the sense. Thus the child, as he proceeds from one catechism to another, will have the advantage of learning the same great truths of Christianity more perfectly, by the variety of language in which they are expressed, and the amplification of them in more particulars.

I add further, that the Scripture itself intimates what we find by constant experience, namely; that when we "teach knowledge to *children*, who are weaned from the milk, and make them who are drawn from the breasts to understand doctrine, precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little," *Isa.* xxviii. 9, 10. Their young understandings must be addressed and allured in various and repeated forms of speech, and their memories must be refreshed in an agreeable manner, otherwise all our teaching will be in vain.



II. Rule. "In the younger catechisms, insert only those things which are necessary to be known by the children, and which are plain and easy to be understood by them."

There are many things relating to our religion, which are not only very important, but very necessary in themselves, in order to bring about our salvation, both in the counsels and in the transactions of *God* and *Christ*; and yet they are by no means necessary to be known, even by men, in order to their interest in this salvation. Otherwise no man could be saved who could not enter into the incomprehensible depths of the nature and counsels of God. There are also many things needful and proper to be known by persons of maturer years, which children should not be troubled with, as being too far above their understandings, and not requisite for any part of their practice. I think it best to have scarce any thing mentioned in these younger catechisms, but what children can, in some measure, conceive, or of what they can frame some tolerable notion, what they can put to some proper use, and what will direct or some way influence, or assist, their practice. Thus they will learn religion, indeed, and not

Under this head I may observe, that it is hardly possible to compose a catechism for young children in so evangelical a manner, as may be done for the instruction of grown persons. Young children are more easily taught to understand what are the chief duties they must practice, and what are the chief vices they should avoid: and they more readily learn the rewards of obedience and the punishments due to sin. They may be taught, indeed, that they are sinners, and that there is no salvation for them but by the mercy of God, and for the sake of Jesus Christ, who hath suffered the death which they deserve; and that they must pray to God to pardon their sins for the sake of Jesus Christ. This is as much of faith in Christ as they can well understand very early. But they can never take in the whole scheme of the covenant of grace, with the doctrines of regeneration, and of justification by faith in Christ; nor be taught to distinguish how far, and in what sense, works are to be excluded from our justification. Therefore, if any persons imagine some expressions in these catechisms, and especially in the first of them, to be too legal, let them consider, it is hardly possible to make the generality of children understand much more of the gospel than I have here represented. And, indeed, if it were possible, I can hardly think it proper to enter the spirits of children into nice distinctions and controversies.

III. Rule. "Seek out and make use of the very plainest words that can convey the ideas of these necessary things to the minds of children." Endeavour to find out such ways of expressing the things of God as are borrowed from the things of men: and, as far as the dignity of the subject will permit, use those expressions which are familiar, and are known to children in their younger years. It is needful advice with regard to *words*, as well as to *things*, that when we teach children we must take the apostle's example, and provide "milk for babes."

In this case, therefore, we are not always to choose out the most elegant

and polite forms of speech, nor even the most significant and comprehensive words, if they are hard to be understood ; but we should rather use easier and plainer, and more familiar forms of speech, which come something nearer to our idea of divine things, though they may not fully come up to our manly conceptions of them ; for it is much better that a child should have some tolerable notion of the things of religion, conveyed to the mind by the plainest words that come near to those sacred ideas, than that he should be taught to pronounce the most polite—the most comprehensive phrases—the most accurate and expressive terms, under which he has no notion at all of the things designed.

For this reason, the language of scripture is not always necessary to be made the language of our younger catechisms : indeed, where the words of scripture are plain and intelligible to children, they should be preferred before other expressions ; but since the scripture was written for men rather than children—since it abounds in metaphorical expressions and in eastern idioms of speech—since the doctrines and duties of it are not delivered in a short catechetical or systematical manner, and since they are often expressed with a special reference to some particular time, or place, or person, and intermingled with long sentences of argument, or particular narratives of fact ; I cannot think it best to confine our instructions of children to the very expressions of scripture, when we can find shorter, easier, and more familiar forms of speech, to convey the same doctrines and duties to the understanding.

It is evident, therefore, that it cannot be always necessary to use scriptural phrases in younger catechisms, when those phrases of scripture are hard to be understood.

Now, if this *second* and *third* rule were duly attended to, and no sentiments nor phrases were used in the instruction of children but what were plain and easy, it would cut off several superfluous things from those catechisms which are written for younger years ; as for instance :—

(1.) There would be no subtle distinctions—no learned, logical explications of the deep things of God—no hard, scholastic terms would be mingled with our youngest forms of instruction ; for, how useful soever some of these things may be in the following years of life, to give a more perfect acquaintance with the articles of faith, yet when we are feeding young children with knowledge, I fear such nice scholastic explications would be like putting gravel in their milk, or mingling stones together with their bread.

(2.) If these rules were observed, there would be no quarrelsome controversies brought into the religion of infants—no little party contests mingle with the great and substantial things of faith and godliness : nor would the forms of questions and answers be ever dressed up in the language of particular parties. Where children are taught all these distinctions—these lesser differences, with zeal, and engaged in these parties betimes, it hath done much injury to Christianity, in the several nations which profess the religion of Christ. Children have been made zealous Lutherans, Calvinists, Episco-



pallians, Presbyterians, Independents, Baptists, before they have been made Christians; and it has had an unhappy influence to kindle and maintain the fire and fury of parties, and to banish and destroy harmony and love from among those who agree in the necessary and most important things of religion.

All the most necessary points should be taught first, and others afterwards. And it may be most proper, that when these lesser differences of opinion are taught, they should be represented to the child as things not necessary to their salvation; and consequently, that persons of very different opinions in these things, may be very good Christians, and accepted of God. By this means the seeds and principles of these great Christian duties of charity, and love, and forbearance, would be inlaid in the hearts of youth. And I might add, also, that these lesser things of religion would then be in a great measure left to the choice and determination of persons in their advanced years, when their understandings are better able to pass a judgment on these points, while the most early Catechisms contain only those most important things, wherein the generality of Christians are agreed.

*Caution 1.* Not that I would have catechisms written in so very loose and general a manner, as to neglect the great and glorious doctrines of the "Incarnation of the Son of God—the sacrifice and atonement of Christ for sin, and the promised aids of the sanctifying Spirit." It is granted, indeed, that the principles of the *Religion of Nature and Reason* are first in the order of things, and are also more easy to be understood, than the principles of revelation and Christianity, and therefore they should begin the Child's Catechism; yet these doctrines of Christian revelation ought certainly to be inserted in the *forms of sound words*, as early as children can be supposed to understand them, because I take them to be the peculiar articles and glories of our Christian faith and hope.

*Caution 2.* Nor is it all amiss in parents to train up their children in their own forms of worship, whether they be Lutherans or Calvinists, Conformists or Non-conformists, Pædobaptists or Antipædobaptists, at least so far as any of their peculiar opinions enter into their forms of public religion. It is hardly possible to avoid this; for religion cannot be practised, but it must be in some particular mode—therefore children must be educated in some forms, and opinions, and modes of worship; and it is the duty of parents to educate them in those ways which they think nearest the truth, and most pleasing to God.

But all that I mean here is this, that as I would not have these peculiarities of different sects be made to enter into the public practice of religion farther than is needful, so it should be far the greatest care and solicitude of parents to teach their children Christianity itself, rather than the particular and distinguishing tenets of sects or parties. And be sure to let very little of this matter come into their younger Catechisms.

But I proceed to the fourth rule:—

IV. Rule. "Even among the important things of religion, there is no need

to enumerate all the particulars under any general head, with too great exactness." Where there are many special duties or doctrines belonging to one general head, it is sufficient to reckon up three or four of the chief of them; and let these be such as are most proper for children to know, and most suited to the age and circumstances of childhood. So, for instance, when we ask in the first, or young child's catechism, *What is your duty towards man?* It is enough to answer, *My duty towards man is to obey my parents, to speak the truth always, and to be honest and kind to all.* So in the second Catechism, when we inquire concerning the *worship* which God requires of us, it is enough to mention *thanks or praises for mercies received, prayers for mercies wanted, and diligent attention to his word;* nor is there any need, in this place, to speak of *adoration, confession, humiliation for sin, self-resignation, trust, and dependence,* though they may be all included in the large idea of *worship.*

We find that God himself, when he wrote his laws on tables of stone for the people of *Israel*, which was the infant state of the church, practised that very thing which I now propose. Instead of a long and particular detail of the duties of piety which belong to the first table, such as the *adoration and fear of God, the love of God, and trusting in him, obeying his will, and submitting to his providence;* he sums all these up, in general, in the first command, *Thou shalt have no other God before me:* or, *Thou shalt have me for thy only God.* But he particularly forbids *idolatry* and the *abuse of God's name,* and enjoins the *holy Sabbath of the seventh day,* and all in distinct commands, because he would inculcate these things in a special manner on the Israelites, as peculiarly proper for their state and circumstances.

If, in the youngest catechisms, we were to reckon up long catalogues of the particular doctrines and duties which are contained in the more general ones, the memories of children would be over-burdened, and their tender minds confounded with too great a variety: then their spirits are fatigued, and they grow tired of learning; whereas, if they were led into an easy acquaintance with the great and general things of religion, and were taught only such particulars as are most suited to, and proper for, their age, learning would be rendered pleasant to them in childhood, and they would easily arrive at a more spacious and extensive knowledge in their growing years.

V. Rule. "Among those easier points of religion, which are plain enough to be inserted into younger Catechisms, choose out rather such as are most practical." Do not incumber nor entangle the minds or memories of children with notions and speculations which are not so needful to influence their behaviour towards God or men. By making every thing tend toward practice which they find in their Catechisms, children will be early led into this important truth, namely, That the chief business of religion is practice rather than notion—and this will have a happy effect upon their future opinions and conduct; whereas, if their early Catechisms are too much taken up in speculative points and controversial matters, these young creatures will imagine that religion is a business of notion, and controversy, and dispute,



and that it has not so much to do about the government of their hearts or lives.

VI. Rule. "Let not the answers, especially in the younger Catechisms, consist of very long sentences:" but, if there happen to be a necessity of giving a pretty long answer to any question, let it be distinguished into shorter parts, with such plainness and evidence, that the child may find apparent and sensible breaks and rests in it. This will much assist the young understanding, which is not able to comprehend the sense of one continued sentence prolonged into many lines; and it will be greatly helpful to the memory, both in getting the answer by heart at first, and in the recollection of it upon every occasion. In all the longer answers in the *Catechism for Children*, you will find this rule observed.

VII. Rule. "Let the questions and answers stand in so easy, so natural, and so happy a connexion with each other, that every answer may become the occasion of some following question; and, as much as may be, let it be the occasion of the very next question which follows." The memory of the catechiser will be greatly assisted hereby, and he will, by this means, have the question ready; and he will also appear to ask no questions but what are necessary for the child to answer;—thus the child will seem to be under a necessity of learning an answer to every question—because the question itself arises from his own words.

VIII. Rule. "Let the questions and answers be framed in such a manner, that the child may find himself, and his own case, and his own interest, concerned in them all the way." I would advise, therefore, that at least in the questions of the younger Catechisms, they should frequently use the pronouns *you* and *your*, as *What must you do to be saved?* And the answers shall as often use the words *I* and *my*, and *mine*, namely, *I must be sorry for my sins, &c.*

I think this form of instruction will impress children much more sensibly and lead them sooner to practical godliness, than if the Catechism speaks only in the third person, concerning mankind in *general*; for, whatsoever we speak concerning *man* or *men*, children will hardly think themselves so much concerned in it.

IX. Rule. Upon this "account I think the very frame and order of things in younger Catechisms, should be so composed, as that children may be led into inward and practical religion, as fast as the knowledge of it is let into their minds." Let them be acquainted with their duty to God immediately upon their being led into the knowledge of him. As soon as they are taught what *sin* is, they should be convinced that they are sinners, and have need of a Saviour; and, at the same time as they are informed who this *Saviour* is, and what he does for our salvation, they should be told, also, what is their duty with regard to him, and what they are to expect from him, or from God for his sake.

The most natural view and order of things in which the Christian religion

can be represented usefully to the minds of children, seems to be this that follows :—

First, Let them be taught that God is their Maker, and that they are made on purpose to know and serve him, and be happy in his love.

Then let them be led to seek the knowledge of God, and their duty, out of his word, the Holy Scriptures, for, to learn it by the light of nature is too hard a task for young children.

When you have shown them who God is, and what is their duty to God himself, and to man by the command of God, let them then have some notice and conviction that they have not fulfilled their duty, but that they have broken the law of God, and are fallen under his anger. And here may be introduced the doctrine of original sin in a brief manner, as far as the child can understand it ; but in the very first catechism it is hardly necessary for a young child of four years old.

Then comes in naturally that great question, How can we hope to be saved from the anger of God ? And thus the doctrine of the gospel comes necessarily into sight, namely, the incarnation of Christ, and his death in the room and stead of sinners ; the duty of repentance for sin ; the belief and hope of pardoning mercy from God for the sake of the sufferings of Christ, &c. And when children are a little older, in the second catechism, we may proceed to a larger and more particular account of the person of Christ, of his ascension to heaven, his intercession and his government there, of faith in our Lord Jesus Christ, and our particular obedience due to him.

After this it is reasonable to show the child his inability to fulfil these duties by his own strength, and to lead him into the promised aid of the Holy Spirit, as far as his young understanding can receive it, together with the other means and helps with which God has furnished us in order to assist us in our way to heaven, namely, the Bible, ministers, and sacraments.

And when we have thus done the will of God in this world, it is necessary to bring death into sight, and the existence of the soul after death, and Christ's coming to judgment, to call all the world to account for their behaviour in this life. And to let children know, that the effects and consequence of this judgment will be the eternal happiness of the righteous, and the everlasting punishment of the wicked.

These future transactions are usually the most powerful motives to religion in the present life, and therefore it is fit children should be acquainted with them betimes.

Now when these things are comprised in about four and twenty questions in the first catechism for infancy, and in about seventy or eighty in the second, the child will have had a whole scheme of the Christian religion, both in the doctrines and the duties of it, let into his mind in a short and compendious manner in each of these catechisms ; and this is sufficient to direct and influence the chief part of his practice in those younger years



of life, till growing faculties shall render him fit for further and deeper acquaintance with the doctrines of Christianity.

For this reason I beg leave to say, that the catechism composed by the Assembly of Divines, as comprehensive and valuable as it is, yet is not so fit for young children, not only because it is too long for their memories, as containing above a hundred questions and answers, and some of them too are pretty long and hard to be understood, but because there is scarce any thing practical taught the child till he has learnt more than one third part of it. This book is certainly less proper for children, because the highest mysteries of Christianity, and all the more speculative and sublime doctrines of the gospel are laid down in the first part of it, as far as question 39, which perhaps takes up a whole year's toil and labour of memory before the child is taught any thing practical, either of its duty to God or its duty to man. As though a child need not be taught God's commandments nor its own duty, till he hath learnt the infinity and eternity of God, the doctrine of the blessed Trinity, the decrees of God, the covenant of works made with Adam as our head, our original sin and misery by the fall, the doctrine of redemption, the constitution of the person and offices of Christ, his humiliation and exaltation, together with the application of his redemption by the operation of the Holy Spirit, the benefits of justification, adoption, and sanctification, and the happiness of believers at their death and resurrection; for all these things are introduced as matters of faith, before any rules of duty are mentioned.

Though it be granted that these are glorious parts of our religion, and may be taught as soon as a child can understand them, yet I humbly conceive it cannot be necessary to withhold a child from the knowledge of his duty to God and man till he hath learned all these sublime doctrines. It seems to me a much more natural method, first, to show the child the law of God, with his duty to obey it, and then to convince him that he has broken this holy law, and that he is exposed to God's displeasure here and hereafter. Now upon this view the gospel of Christ comes in as a most glorious relief, and the child will understand and see how much he hath need of such a gospel and such a Saviour, and he will attend with more serious diligence to the name of Jesus, and the blessed discoveries of grace, when he finds he is exposed to the just anger of God for his sins, if he does not betake himself to this relief.

*(To be continued.)*

---

#### LONDON SUNDAY SCHOOL UNION.

This institution celebrated its anniversary on the 10th of May last, in the city of London. From the addresses delivered on the occasion by the Rev. SERENO E. DWIGHT, of Boston, and Mr. JAMES EASTBURN, of New York, we

VOL. II—G g

shall make extracts, first noticing some particulars embraced in the annual report, in the order there observed beginning with

*France.*—This country presents numerous obstacles to the promotion of education and religious instruction. A French pastor writes to the committee thus: "The progress of some of the children is very encouraging. I have every reason to think that the hearts of many of them have been touched by the instructions they have received. I have now placed as teachers, twenty young people whom I have been instructing for these two years past, and who give me great hope and satisfaction. I have had reason to rejoice in witnessing the conduct of many poor children towards their parents, who wholly neglected the means of grace. Many children now preach to their parents, with the Bible in their hands, and say to their fathers and mothers, 'come with us to the House of God, in order to hear the blessed gospel of our good Saviour, who died for us poor miserable sinners.' O let this language redouble our zeal for Sunday schools. Pray for these quarters which have been so long destitute of any means of religious instruction. May they now profit by them, and may the Lord bless them to their hearts." A hymn book for Sunday schools, and a translation of the Abridged Bible Catechism are about to be published in French.

*Germany.*—We have accounts of but two Sunday schools in this country, which are at Hamburgh, and contain 150 scholars. At

*Gibraltar.*—A school is established, and has 103 scholars, and 12 teachers.

*Mediterranean.*—"The Sunday school established at Malta contains both Greek and English children, who have committed to memory about 40,000 verses of Scripture and hymns. The Greek scholars have learned Watts' Catechism, which has been translated into their language; some of them have returned to Greece, and it is hoped that they have carried with them such religious knowledge as will prove an abundant blessing to them and their country. The Committee have sent \$19.97, in books, to assist this interesting school, and they trust that Greece will again become the seat of science and liberty, and especially that she will regain that divine knowledge and heavenly freedom which she possessed in the days of the Apostles. At Corfu, Mrs. Lowndes has established a Sabbath school that contains about 25 children."

*India.*—"The hopes of the Christian Missionaries are founded chiefly on the numerous schools which are gradually training many thousands of the young in knowledge and religion. The following are some of the principal school establishments: the Calcutta School Society, 76 schools, 2,800 boys; Chinsurah, 23 government schools, 2,700 boys; Bombay, 26 schools, 2,200 boys; Cotym, 51 schools, 1,333 scholars; Tranquebar, 1,750 scholars. In addition to the Sunday schools formerly reported at Calcutta, Bangalore, and Vepery, similar institutions have been established at Bombay, with 253 scholars, and and at Vizagapatam with 250 scholars. A considerable increase has been made to the number of female schools in India, and they are now become too nu-



merous to recapitulate : a Ladies Society has been formed to promote native female education, from which much good is likely to arise. Schools are establishing also for the higher classes of society, and for imparting a superior description of instruction. Many young persons are also training up to be the instructors of others, and some of them will probably prove the best teachers and missionaries to their own countrymen."

*Ceylon.*—"Amongst the 10,000 children who are taught in the schools by different missionary societies, many instances of good have arisen. The American missionaries report that after earnestly seeking the outpouring of the Holy Spirit's influences, they rejoice that a revival has taken place, and 80 persons, chiefly the elder scholars of both sexes, profess themselves concerned to live a Christian life to the glory of God. The Rev. B. Clough, a Wesleyan missionary, says, 'during the last ten years, if I may judge from the progress made in the Wesleyan schools, from 10,000 to 15,000 children have been taught to read the Scriptures.' The Rev. Mr. Knight, a church missionary, reports, 'there has been a regular increase of girls at our morning service, from about the time when Mrs. Knight began her instruction on the Sunday afternoon; the number present at our last service was 53, a greater number than we ever had before, for this Sunday school is a new thing; it much excites the attention of the mothers, one and another of whom often come to see us, though we have not yet been able to get them to assemble with the other sex to hear the word of God.' "

*New South Wales.*—At Sidney a Depository is opened for Sunday school books : about 100 boys and girls attend Mr. Hill's Sunday school, and those of the Wesleyans are producing encouraging effects. At Botany Bay, Paramatta, Castlereagh, and Portland Head, schools are established.

"A young man from Tonga, one of the Friendly Islands, after visiting New South Wales, on his return, described what he had seen to his relatives; he told them especially of the Sunday schools, and sacred attention which the people at Port Jackson pay to the Sabbath day, and then added, 'the people of Tonga will never be wise till they adopt the same measures.' The Chiefs unanimously replied, 'we think so too.' "

*Van Dieman's Land.*—"A Wesleyan Sunday School Union has been established, to which your committee have sent a supply of books. The following is an extract of a letter from the Secretary : 'In a community so peculiarly characterized by habits of irreligion, and of vice, as that of Van Dieman's Land, Sunday schools are of transcendent importance. Over the far greater part of our adult population, we mourn almost as those without hope; but the rising generation excites our liveliest hopes. The youth of this colony are in general of a docile and virtuous race, and if religious instruction only be extensively and zealously imparted to their flexible minds, a reformation will be gradually effected in the tone of public morals. Our Union consists

at present of three schools; one in Hobart's Town, one at Kangaroo Point, and an Adult School at the Penitentiary. The number of scholars is 79."

*South Seas.*—"In the Georgian and Society Islands there are 2,500 adults, and 2,300 children receiving school instruction from the London Missionary Society. It is pleasing to observe that the Christian Sabbath is commonly recognized, and that many native teachers are coming forward. The Committee have sent some books to Huahine, where the Sunday school is very prosperous, and where about 80 of the young people, children of members of the church, are of very hopeful character. Dr. Watts' First Catechism, and his Scripture History have been translated by Mr. Barff."

*West Africa.*—"During the past year the numerous schools of the church Missionary Society have continued to diffuse their benefits among the liberated Africans; though the cause of religious instruction in general has suffered much from the death of many of the Missionaries. The Wesleyan Mission has a school at Bathurst, and the Society of Friends a 'First Day' school at Birkow."

*South Africa.*—"The Sabbath school at the Rev. Dr. Philip's has an average attendance of 70 children, who are taught by 12 teachers. At Stellenbosch, a Sunday school has been established for the benefit of the slaves. At Pa-caltsdorp the school contains from 50 to 60 boys. Respecting the Sabbath school at Bethelsdorp, Dr. Philip writes: 'The people meet at eight o'clock in the morning, and the afternoon. This school exhibits a pleasing spectacle. Here all is activity; the wives of the missionaries, and the daughters of others, belonging to the Institution, with the Messrs. Kemp, the merchants, are all engaged; and it is a delightful sight to see all ages, from childhood to gray hairs, under such superintendence, conning over their lessons, from the A B C to the most advanced classes, reading the most difficult parts of the sacred Scriptures without the aid of spelling. There is scarcely any thing at Bethelsdorp I take more pleasure in than in this school. Here we see all the energies of the institution, all the talents of the station, in full exercise; and it is truly affecting to see children of seven and ten years of age, (which is frequently the case,) acting as monitors to classes of aged people, from 40 to 70 years of age.' Mr. Barker says, 'the Sunday scholars are taught in Dutch; the whole place, old and young, assemble on the Lord's day for instruction; it is a pleasing sight to see a whole village assemble to learn to read.'"

"The *Albany* Sunday School Union contains 300 children, of whom 130 are Hottentots and Slaves, 'who,' says Mr. Shaw, 'though the children of a people proverbially filthy, appear at school, every Sunday, as clean in their persons, and as decent in their attire, as the poor children of any village in England.'"

The report next notices the schools in the United States, the establishment of the *American Sunday School Union*, and a grant to this society of



books to the amount of \$63.65, which is gratefully acknowledged, and as many of the books are reprinting, we unite in their desire, that they may "be found useful on this side of the Atlantic."

*African Islands.*—"Mr. Le Brun's Sunday school at the Mauritius, or Isle of France, is generally attended by from 60 to 70 boys and girls, who have made great progress in their Bible and Catechism and in learning the Psalms. The progress of education in Madagascar, in the schools of the London Missionary society is very pleasing. The children under tuition are about 1,200. The King takes a lively interest in the schools. On the Sabbath day the children are catechized from six to eight in the morning, both in English and Malagash; at half past one, they are questioned on general subjects, and the Scriptures are read by them and translated into their own language; at half past four, they meet again to sing a few hymns in English and Malagash. Several Catechisms and Elementary books, and a small collection of hymns has been prepared."

The accounts from British America and the West India Islands are not more recent than we have laid before our readers, except the following extract of letters received recently by the Committee. "I remember when we began Sunday school in St. John's, fifteen years ago, there was such prejudice against it, with the planters, that one of them ordered their primers to be taken away from them; but now I do not know one who objects to, and most of them further, the cause. School houses are now erected on many sugar plantations, by the attornies, where the children receive instruction, not only on Sundays, but also some hours through the week." In Grenada, there are 303 scholars; the following is an extract from a letter received by the Committee. "It is seldom a child in Grenada is heard to swear; they are growing up in moral habits, and a few appear to have a serious concern for salvation; these are met weekly by two pious teachers, and may hereafter become members of a Christian society. Our Sunday school children have already brought their pence to buy books for their own use, and their little offering amounts to two guineas: supply our necessities, and the children's guineas shall be yours." A letter from St. Martin, mentions a pleasing fact: "A juvenile Association has been formed in the school, to assist those children whose parents cannot clothe their children, so as to send them to school; the children have already subscribed nearly three dollars per month towards this benevolent design." The following is an extract of a letter, your Committee have received from St. Vincent's. "It was not till lately that the children of slaves were allowed to attend the Sunday school—to confer on them religious instruction will be conferring on them the greatest earthly good, and will be preparing them for heavenly and eternal blessings. In behalf of these we crave your assistance, for without this we must refuse them admission to our schools, and must absolutely dismiss some of those already received. Out of 500 scholars 300 are slaves.' "

Under the head of *Domestic Occurences* the committee, among other things,

state that 200,000 copies of their Spelling Book, have been sold during the year; and that in order to encourage the formation, and permanent establishment of Sunday School Depositories, they have granted 1000 Catechisms and 1000 Spelling Books, when the number of scholars in any Union amounts to 1000, and under that amount, according to the number of scholars. The grants are kept in stock for the use of schools, and the money arising, from sales are laid out in new supplies.

This is a subject to which we would wish to turn the attention of the friends of the American Sunday School Union. At present, the funds of the Union will not warrant the board in making such grants, but as the plan is well calculated to promote the establishment of County Union Depositories, already recommended in the present number, we would state that should any individual, or individuals make donations for this specific object, it would doubtless afford the board great pleasure to apply them in this manner. The sum of \$82.50 would furnish a County Union with 500 Spelling Books and 500 Catechisms as a permanent capital, and be the means of encouraging the conductors of such a society, in adopting the measures recommended in the "Hints on the establishment of Depositories," and conferring lasting blessings on some portions of our community. Every County Union should keep a supply of books, at all times on hand, sufficient to meet the demands of their schools, and these will be furnished by the parent society, at the reduced price, (i. e.) 25 per cent. discount from catalogue prices. In most instances these County Unions will be required to purchase these for cash at the General Depository, as the capital of the Union is not sufficient to supply them on credit, even if such terms were desirable.

But to return to the report :

The sales last year, of the London Union, amounted to about \$19,250, and consisting of 670,070 books, &c. The total amount of Grants in money and books, made during the year amounts to about \$1,150, and the total number of books gratuitously issued was 49,641.

The following is a summary of the returns the Committee have received :

	Sch.	Teach.	Schol.
Four London Auxiliaries - - - - -	392	5,417	58,644
County Unions, &c. including Wales - - - - -	1,080	54,030	536,591
Sabbath School Union for Scotland - - - - -	1,293	3,000	71,300
Total reported in Great Britain - - - - -	5,764	62,447	666,535

In addition to the above may be mentioned, *although not in connexion with the Sunday School Union* :



	Sch.	Teach.	Schol.
The Sunday School Society for Ireland - -	1,702	12,837	150,831
The Hibernian Society's Sunday Schools - -	265		20,661
The total Amount of the above in Great Britain and } Ireland is - - - - - }	7,731	75,284	838,027
Last year the Numbers were - - - - -	7,537	74,614	812,305
Which compared with the report of last year, is an } addition of - - - - - }	194	670	25,722

"The Committee observe with delight the encouraging spread of knowledge, and especially of religious knowledge, both at home and abroad, while in all their efforts for the instruction of the young, they desire to depend for the blessing on Him who has promised: 'I will pour water on him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the watercourses.'" *Isaiah 44:3,4.*

After the report, of which we have given a very brief summary, had been read, the meeting was addressed by the Rev. J. BENNETT, of *Rotherham*. "He adverted to the closing sentence of the Report, and enforced the importance of special meetings to implore the Holy Spirit's influence. The subject had been noticed in the *Teachers' Magazine*, and one school had agreed to hold a prayer meeting, from seven to eight, on Whitsunday morning, for the teachers, the parents, and the elder scholars. When God shall bless the world by the out-pouring of the Holy Spirit, the young would be among the first to receive these influences. It was very possible that there might be much external show in Sunday schools, when there was little internal prosperity: the lovely blush might be a hectic hue, the fine white might be a dead white. Instruction might be communicated in an official, formal manner, and tend to generate conceit, rather than heavenly wisdom. On the other hand, there might be a less showy aspect of things, but the teachers may be more earnest in secret prayer at home; early on the Sabbath morn they may entreat God to give them the art of winning souls, and may go to their schools breathing the spirit of prayer. The benefit would extend to their youthful classes when they beheld their teachers' faces, like that of Moses, shining with beams of glory, and they would say, as a little girl once did: 'Sister, I wish you had been at the Sunday school to hear our teacher pray for us, he did so pray for us that he made me cry.'"

[We would here observe, that with a little inconvenience on the part of the friends of Sunday schools in Great Britain, they might adopt the **SECOND MONDAY EVENING** in every month, to unite with their brethren in America, in imploring the blessing of God on Sabbath schools. It would be a most delightful consideration, that, if not precisely at the *same time*, the same day of the month should be observed by all Sunday school teachers in the **WORLD** as

a season of prayer for the DIVINE INFLUENCES on the Sabbath school cause. In America, this season of Concert Prayer witnesses the voice of supplication in different places, from New Hampshire to Missouri, and from Michigan to the Atlantic.]

The Rev. SERENO E. DWIGHT, of *Boston, Mass.* [who is on a visit to Europe for the benefit of his health] addressed the meeting.—“ He rejoiced that he came from a country which endeavoured to imitate this in its works of faith and labours of love ; a country where Sunday schools have long been known, and have extensively flourished. He lived in a state in which this subject excited the deepest interest, and in which there were thousands of living witnesses who could testify the importance of Sunday schools. When he first went to reside at Boston, about eight years ago, the Sunday school system had not been carried to the perfection it had now reached. At that time there were generally collections of boys playing in the streets on the Sabbath, using the language of profaneness and indecency ; he was happy to say that this was not now the case. Among the children educated in the Sunday schools, there was, probably, not a single one known to be a profane swearer, nor had he heard of one who had been confined by public authority.\* There had been a most important re-action on the parents ; the clergy of the city were invited to address them and their children, and I may say for myself, and my brethren, that thus we have found the readiest access to the hearts of the parents, through their own children. The teachers go once a week to visit the families of their scholars,† and it is a constant rule that they should retire to ask the divine blessing before they proceed on their visits. The influence of these visits, made by the female as well as the male teachers, was most important, and many who had absented themselves from church for many years, had been induced to attend regularly, and had become sincere Christians. A most important re-action also was felt by the teachers. In Philadelphia, when Sunday schools were first established, out of the number who were employed, there were 65 who gave no indications of decided piety ; but in two years, out of this number, 50 had made a public profession of religion. He hoped he might be pardoned for stating a fact that came under his own knowledge ; in 1822, he gave notice that he would meet such of the young people of twelve and upwards, of his own parish, as were willing to come together, once a fortnight, to receive biblical instruction. In consequence, 36 females came on one afternoon, and 18 young men on an evening. A reverend brother of his attended with him at the first meeting of the females, it lasted about an hour and a half ; there was not an individual in the room but what was dissolved in tears. His brother observed, that there would be a revival of religion, and this was the case ; the feeling spread more and more through that town, and in the course of it not fewer than 500 were called into the church of God. This revival spread almost universally

\* It might have been more correctly said—these cases are extremely rare.—Ed.

† We wish this remark were true in all cases.—Ed.



among the instructors of Sunday schools. God gave them, in a peculiar way, a blessing; they cast their bread on the waters, and found it not only in the hearts of their scholars, but in their own hearts also. These revivals had been witnessed extensively in Connecticut; and in the year ending June, 1822, out of 210 Presbyterian congregations, more than 80 had been blessed with a revival of religion. Among the Christians of his country there was a wonderful increase in the conviction that the prayer of faith is a reality—that it has power with God; many believed that prayer was irresistible, and in consequence formed associations for prayer, and their prayers had been in a wonderful manner answered. Mr. Dwight considered it a privilege to live in the present day, when the church was assuming new vigour, ‘Fair as the sun,’ and to her enemies ‘terrible as an army with banners.’ It was the cause of Almighty God, and he believed that the great Captain of salvation went before us in this good work, and we enjoy his promise that he will never leave us: ‘Wherever two or three are gathered together in my name, there am I in the midst of them.’ How wonderfully God is opening the field of Christian labour to those who have now the privilege of engaging in it! God is beforehand with his church, he does not leave us to ask what we are next to do—he does not remain in the rear, but, as our Captain, he goes before, and prepares the way for the whole church militant to press forwards. Look at the two countries, Greece and South America, where God is preparing the way, raising every valley, and depressing every hill. There was this peculiarity in the ways of Providence—are these countries turning their eyes to Catholic nations? No. Is Greece looking to the Greek church? No. Among the Greeks whom he had seen in Italy in considerable numbers, he found their attention directed not northward, but westward—to England and the United States. On landing in Italy, he inquired, in French, of a person, the way to the college, the stranger whispered in his ear, ‘I am a Greek,’ and was so delighted at the reply, ‘I am an American,’ that he threw his arms round him, (Mr. D.) and was about to kiss him. Afterwards, meeting this Greek, and a conversation arising about pictures, he remarked, concerning one, that it was ‘*by the unfortunate David*,’ but recollecting the public situation in which the conversation took place, he whispered, ‘that remark may cost me dear;’ and so it proved; for he received a letter from the police to depart from the Austrian dominions in 24 hours. Mr. D. trusted that Providence had shielded the Greeks from any other than Protestant influence, which would open their hearts to the light of knowledge and truth which this Society sought to diffuse, not merely with a national, but a mundane, spirit.”

The Rev. WILLIAM REEVE, from *Bellary, East Indies*, adverted to Eastern Idolatry, but observed that prejudices were giving way. “At first it was a common remark of the Brahmins to the parents, ‘If you send your children to read the Testament their eyes will drop out;’ but this prejudice gave way, and it is proved that the present and everlasting good of the young is the pleasing result. He had seen a little boy pointing a haughty priest to an

image, while he exclaimed, 'This is not a god, it is a devil!' One boy, after being in the school a few months, on his return home, was requested to join in some idolatrous ceremonies which the natives use before their meals; the boy said he had scruples, and would not any more bow down to idols. The parents threatened to turn him out of the house, he replied, 'Very well—when my father and mother forsake me, then the Lord will take me up.' He sought, and found an asylum in the school, till his mother and father agreed to receive him again, though he would not worship their graven images. Three persons out of one family had been brought to the knowledge of the truth, and they sent their children to the school, where they learnt to read the Scriptures, and to pray, so that now they officiate as domestic chaplains. One benevolent individual had so laboured, and been so blessed, that he had 100 female children under his care, such a sight he had never before witnessed; these girls had been so instructed, as to be fitted for situations in life, and he had the pleasure of marrying seventeen couples out of the school. The women were able to sign the marriage contract in a respectable hand-writing, and to read in the New Testament with propriety. The gentleman to whom he had referred made each of them a present of a wedding ring. This gentleman had often, unknown to his scholars, listened to their retired meditations and prayers, and heard them implore the Holy Spirit's influences, when they thought that none but God could hear them. An English Sunday school had been formed at Bellary; at first there was a difficulty in obtaining Teachers, but God answered the prayers that were offered, he blessed the preaching of the word to the British soldiers, and 12 or 14 of them came forward to assist. Since that time, four individuals, brought up in the Sunday school, had become members of the church. One was employed as a Christian missionary, and had made considerable progress in three languages. Just before his departure from India, he met an individual whom he had known as a scholar in a Sunday school twelve years before. This person had enlisted as a soldier, and when a stranger in a strange land, he began to think of his father's house. This person said, "Oh, Sir! what do I owe to your example and tuition in a Sunday school! it was the hymns and catechism which I learnt in Chelmsford Sunday school to which I attribute my preservation; and by the grace of God I am what I am."

The Rev. R. NEWSTEAD, from *Ceylon*, rejoiced that here there was a union of hearts, as well as a Sunday-School Union. We have begun to feel something of the influences of that blessed Spirit, without whom nothing is strong, nothing is holy. This society struck at the root, it laid the foundation on which others built, it finds readers, and also missionaries to go forth to the heathen. He had received the first glow of missionary zeal from witnessing the labours of a Sunday school. In *Ceylon* all the schools were Sunday schools as well as day schools, and the Sabbath was particularly hallowed for religious instruction. In the Wesleyan mission there were about 4000 scholars, when he left, in a continual course of education, and he believed the numbers had since increased. He read an extract from a letter, dated last



December, to this purport:—‘Our scholars afford very strong ground to hope much; it appears to be an utter impossibility that the precious truths of the Gospel should be so widely fixed without influencing their minds and hearts. Evidence is not wanting that they have been led to feel their worth and the importance of attending to Scripture duties and doctrines. I frequently meet the Cingalese masters, when they repeat portions of sacred writ. I have been surprized at the great capacity of some of them, and some of them I believe to be most decidedly pious.’ Mr. N—— would refer to a lad who, about six years ago, had begun to feel the power of the grace of Christ, and therefore wished to bring others to the knowledge of it. On his return from his office as an interpreter, he met a number of drunken English sailors, who were using the name of God profanely; he addressed them in his broken English, ‘What for you wicked, you so make swear the name of God.’ One of the sailors replied, ‘Ah! my lad, are you a Methodist? are the Methodists come to this country?’ The lad answered, with great simplicity, ‘I do not know what I am, but I will go and ask the missionary.’ He went and then asked for a Bible to give to the men, that they might not swear and break the commands of God. There had been five or six preachers raised up from these schools, one of them was made useful to an English sailor, who had fallen from the yard-arm and broken one of his limbs, and been placed in the hospital. This young man visited and taught in the hospital; he went to the sailor and inquired if he should pray with him? The sailor was surprized at a coloured man’s praying, and asked if he was a Methodist; he then confessed that he had once belonged to that connexion in England, but had forsaken God, and that his sin had found him out, and he was thankful that he was brought to receive instruction in a foreign land. The sailor became better, and he was then introduced to a class-meeting, and attended public worship; when he returned to his ship he relapsed and died, blessing God who had sent the young man to him in that distant land. Mr. N—— bore witness to the great labours of those men of God, the American missionaries; he visited their stations; they lived as one great family in the most complete harmony. Special prayer for the outpouring of the Holy Spirit had been made the means of a revival amongst them. The missionaries of three or four different societies met at each other’s house to pray for these divine influences. On calling upon one of the American missionaries, about one o’clock, he said, ‘This is the hour when we all pray to God for his particular blessing on our work,’ and we bowed at the throne of grace; the same thing happened at another station. The commencement of these divine influences was chiefly among the elder children of their schools. These scholars are some of them taken from their parents, and on one occasion, hearing that the funds of the American mission were low, the children suggested that they might fast one day in a week, and apply the money thus saved to the mission fund. He believed that there were not only 80, but upwards of 100 of the scholars who had been truly converted to God, as well as 20 of their parents. And such success was not confined to the American,

but also extended to other missionaries, and he trusted would pervade the whole island.

The Rev. JOHN CLAYTON, jun. rejoiced in the return of this animating season, the spring of the year. The human mind had been, like the soil, subjected to the curse, and thorns and weeds arose, but both were capable of cultivation. This Institution was bringing on the period when the spirits of men should bud and blossom, and fill the earth with fruit. We congratulate men of science and art on their works, and surely the friends of this Society might rejoice in their success; we esteem them very highly in love for their work's sake, while we render our chief thanks to God. A celebrated conqueror said, *veni, vidi, vici*, but we should say, Not unto us, not unto us, but unto thy name give glory. A reinforcement of the ranks should also be kept in view; we must be on the alert as others were, we must beat the drum, and play the spirit-stirring fife, and get recruits to join the hosts that are attempting to put to flight the army of those aliens, ignorance and vice.

The Rev. SAMUEL THODEY congratulated the meeting on the decided and increasing usefulness of the Society, as evinced by the details already furnished, and especially by the Rev. Gentlemen who had preceded him. It was indeed, a matter of rejoicing to reflect that numbers were already in heaven, and others on the road thither, who received their first religious impressions in Sunday schools, that many were singing the new song before the throne in words which we had taught them, and that God had graciously employed our humble instrumentality in lighting up that lamp of piety and devotion in the youthful mind, which will shine with inextinguishable brightness in the eternal temple above. He then proceeded to remark upon the satisfactory change which had taken place in public opinion upon the subject of the education of the infant poor. It was now acknowledged, that the poor must be instructed—the uncontrollable force of circumstances had determined this; and the necessity of religious education was equally apparent. Instead of having to fight their way through a vexatious opposition as was the case some years ago, the advocates of instruction were generally welcomed as benefactors. But this change of opinion, it should be recollected, was *the result of the exertions of the friends of Sunday schools*. They had gone before their age, they had been the instructors of their country on this great question. The old objection that we raised these children above their sphere in life, was now completely rebutted. There was really no danger that the prerogatives of the chartered few, would be invaded by the advances of the ignorant many: for it was only the element of instruction after all, and the first principles of divine truth, that were or could be communicated. All dangerous opposition had ceased. The original objectors were no more, and had left no successors to their opinions. The present generation understood these things better—“*the men were dead who sought the young child's life.*”—It was worthy of notice, that men destitute of religion themselves were often found sensible of the importance of religious instruction to others. They could not recommend the irreligion they professed to a *son* for instance,



or a *daughter*; they knew too well the bitterness of the course they had chosen; this was illustrated by a striking anecdote which came under the speaker's own knowledge in the sister Country, of which our limits forbid the insertion. Sunday schools were important in a *national* point of view, they preserve morals, promote industry, support order, while they perpetuate the truths of religion. Had institutions analagous to these existed in ancient times, immense would have been the good achieved, and the evil prevented, in the world and in the church. Nations, the names of which are their only memorials, might have still preserved their existence and their glory, and the golden lamps might yet have been unextinguished in the Apocalyptic Churches. He concluded by reminding the meeting of the importance of the young to society, and of scriptural instruction to the young; and urged a vigorous prosecution of the measures of this institution, as exhibiting the best means by which multitudes of the present generation might be trained to the consistent discharge of the important duties of this transitory life, and fitted for the enjoyment of final happiness hereafter."

The Rev. S. CURWEN, was followed by "M. MONOD, from Paris, who had been only eight days in England, and though a stranger, he was happy to address this honourable assembly as the interpreter of his father; he had one advantage over the other speakers—his bad English and his bad accent. It was pleasing for men of different nations and different languages thus to unite their hands and hearts in the same work. He could not witness the religious and charitable institutions of this country without sincere admiration. No society was more suited to do good than this—it was like laying the ground on which other societies build. A French author had said 'Mind the beginnings, for all the rest depended on them;' if so, what can we do better for religion and charity, than take care of young children. The opposition which these schools met with in France, was a proof of their usefulness. Christ and the apostles had said, that it is more blessed to give than to receive, and every thing you do for these little ones will be looked upon as done to himself. Among the rich we want more persons like Barnabas, and among the poor we want more like the poor widow.

"Professor THOLOCK, from Prussia, was gratified to be thus employed. Operations like these are blessings to those from whom they proceed; many had been converted by forming such engagements, and many had been much encouraged. Prussia was still suffering from infidelity, and from that darkness which was called *light*, and he should certainly endeavour to carry back with him a spark of that light which he had seen in this country.

"The Rev. J. BENNETT, of Rotherham, said, the Greeks, the Greeks, the glorious Greeks, must be his apology for rising again, to propose raising a separate subscription for them. God rewards us for what we have done, by giving us more to do: 'Thou hast been faithful over a *few* things, I will make thee ruler over *many*. Have thou dominion over *ten* cities.' In our early days we caught enthusiasm from the Greeks, we played at the Greeks, we acted Achilles, and the remembrance of these scenes would lead him to pro-

pose a resolution, as to receiving subscriptions for Greek Sunday schools, the importance of which had struck his mind in the course of the proceedings of the morning.\*

"The Rev. SERENO E. DWIGHT, of *Boston*, in seconding the motion, could not help pleading the cause of the Greeks, for he was the inhabitant of a republican country. He had conversed with many enlightened Greeks, and, so far as he could judge from the opinions of these gentlemen, he had reason to believe that there was no nation on earth more desirous of information, and of educating the rising generation. While the city of Missalongi was surrounded by Turkish armies, the government established a Lancasterian school there, and the very first day 70 scholars were admitted. As a friend of national freedom, I look upon the establishment of Grecian liberty as one of the most important events in the world. Why do other countries look with a jealous eye on Greece? she was not like the comet, 'shedding disastrous twilight on half the nations,' but would prove as a light house, shedding auspicious beams on surrounding countries, though with 'fear of change-perplexing monarchs;' and though her top might be tempest-struck, she would conduct the nations to liberty and peace. Her cause was the cause of humanity, liberty, and religion.

"The Rev. THOMAS MORTIMER had been requested by the Sunday School Union, to preach its annual sermon, and he came to apologize for having declined that service. He wished to *third* this resolution. It was sometimes the case, when two persons were carrying a plank, that it gave way in the middle, and needed another support, and he was come to put his shoulder to it. As he was taking a trip in the summer, and got into the coach, he found that his companions were three Greeks: we entered into conversation, and they greatly lamented the state of their country. They were grateful for my attention, and when we arrived at Manchester, we asked for a room for ourselves. After supper, I thought I should never see these men again, and that I would converse with them as to the things of God. I stated the leading doctrines of our holy religion, in which pious persons, of all denominations, agree; and I shall not soon forget the attention of these men. One of them, with tears in his eyes, thanked me for the conversation, and begged me to give him my blessing: I replied, that my blessing was out of the question, but I hoped that the Great High Priest would bless them.

"The *President*, J. BUTTERWORTH, Esq. M. P. in putting the question, was happy to say, that some young persons had been already prepared as teachers. He had visited the British and Foreign School Society, where these Greek lads were, and was greatly delighted with the progress they had made in scriptural knowledge. Mr. Picton stated, that they had improved more rapidly than any English boys in the same time.

\* The Rev. S. Curwen offered his Chapel, for Mr. Bennett to preach a Sermon for Greek Sunday Schools; and we are happy to hear that \$111 were collected.



“MR. JAMES EASTBURN, of *New York*, could not resist the opportunity of bearing his humble testimony to the great advantages of Sunday schools: in them he had spent the blossom of his youth, and to them he had devoted the best years of his life, and he trusted to continue in his attachment to them, to the latest period. It was his happiness, in conjunction with the late Mr. Bethune, and Mr. Lord, to call the meeting for the formation of the New York Sunday School Union, which also held its anniversary on this day. He recollected the opposition which the project met with, and some said that such a society was not required. In company with some friends, we explored that city, for two years; we went into every garret and every cellar, wherever we found a poor family; within one year we counted 6,000 scholars, and can now count 10,000, in that city alone. In New York, the change, as to the young, who infested the streets, was seen in six months, and was visible to those who did not support the system. The children were collected together by kind persuasion: they went to the Sunday school, and remained till they grew up. The state of morals had been much improved by these institutions. He had been much engaged in Sunday schools, for thirty-five years, and was brought to the knowledge of the truth, while blindly endeavouring to teach others. When he went to his native town, a gentleman came up and spoke to him, ‘Sir, it is thirty-three years since I was one of your Sunday scholars, and now I am the superintendent.’ He was, at that time, a poor uneducated boy, but has since risen to fortune and respectability. In Dr. Milnor’s church, at New York, 100 young people came forward as teachers; and, at one communion, 14 of them, who had been brought to the knowledge of the truth in teaching others, united in christian communion. What was the state of things thirty-five years ago;—could we have got such a meeting as the present? Had it not been for Sunday schools, how large a portion of the people would have been sunk in ignorance and degradation!

“J. B. BROWN, Esq. Barrister, rejoiced in the liberal character of this Union. He could not help contrasting the present scene with those he had lately witnessed; in one country he had seen as many persons arraigned at the bar as this room would contain, one-third of whom were under sixteen years of age. He had been called to prosecute two lads for setting fire to a cotton factory; the one nine, and the other eleven years of age. These are motives to exertion, independent of Christianity, and they appeal to us as members of society, and as Englishmen. Education on Christian principles was the best check to the increase of crimes. He then referred to Mr. Dwight’s sentiments in favour of the Greeks, and thanked him for one of the most animated appeals on their behalf which he had seen. The descendants of Socrates and Plato were now looking for aid to this country, which their ancestors deemed barbarous. They were looking, not to Idumean Jove—not to the offering of a cock to Esculapius—but were seeking for such divine knowledge as Paul communicated on Mars’ Hill.

"The PRESIDENT, in acknowledging the vote of thanks, said, as they were in the neighbourhood where many transfers were made, he would transfer the thanks of the Meeting to the friend who prepared so admirable a report, and to the speakers who had so well advocated the cause. He thought they had never held a more interesting, animating, and profitable meeting. He would refer to the prophecy of a venerable minister of the Gospel, in the eighty-fourth year of his age, who thus expressed himself, in a letter, dated January 17, 1787, 'My dear brother, I am glad you have taken in hand that blessed work of setting up Sunday Schools in Chester, this will be one great means of reviving religion. I wonder Satan has not sent some able champion against them.' These were the expressions of the late Rev. John Wesley. A very able champion did soon after deliver a violent invective against Sunday schools, and pronounced them to be the hot-beds of jacobinism. He was answered by the Rev. Robert Hall, and has been refuted by facts, which prove that Sunday schools train the young to love their country and mankind, and to exhibit the fruits of loyal obedience; they had been the happy means of introducing thousands to the profession of the Gospel, and of training up ministers for the church of God."

#### HINTS ON THE ESTABLISHMENT AND REGULATION OF SUNDAY SCHOOL UNION DEPOSITORIES.\*

##### I.—*The advantages of Sunday School Union Depositories.*

1st. *The Sunday schools may be immediately supplied, on the spot, with the books they want.*—This is a great convenience, especially to small country Sunday schools, which have been often known to go on for months with an inadequate supply of books; and thus the progress of the children has been impeded, and these institutions have been materially injured.

2d. *The advantage of selecting suitable books.*—It is well known that most Sunday school teachers are too much engaged to examine minutely all the books which are used in their schools; hence it is important that they should avail themselves of the judgment and discrimination of their fellow-labourers: and these advantages they may enjoy in a Sunday School Union Depository. In many Sunday schools it has been found that unsuitable books were used, because the conductors were not acquainted with approved publications, or had difficulty in obtaining them: this evil may now be obviated.

3d. *A considerable saving in the expenses of Sunday schools.*—It is manifest

\* These "Hints" were drawn up by the committee of the London Sunday School Union, and have been found to meet so nearly the circumstances of our own Union and schools, that the committee placed them in the first annual report, with the necessary alterations. We transfer them to the pages of the Magazine on account of the very great importance of the subject, and hope that our friends, connected with county and other large Unions, will take immediate steps to establish depositories on this or a similar plan.



that money *saved* in buying Sunday school books is as advantageous as money *given* for their purchase. The expenses of letters, carriage, portage, &c. attending several small orders, from different Sunday schools, are far greater than those of one large packet. Some Sunday schools have hitherto paid away, from their funds applicable for books, at least one quarter more than was necessary, and more than they would have expended had their books been obtained at a Sunday School Union Depository. As increased means are needed, in every neighbourhood, for the extension of Sunday schools, we cannot too strongly enforce the importance of a wise *economy* in appropriating Sunday school funds, in order that the general cause may be more extensively promoted.

## II.—*The plan of commencing a Sunday School Union Depository.*

Your committee will first obtain from the united schools, information as to the books they use and are likely to want in the course of the year, and will then consider and arrange what stock shall be kept in the Depository. The stock should be sufficient, especially of the books most in demand, to prevent any school from being disappointed in obtaining an immediate supply.

A suitable order for the books you need will then be made out, signed by the secretary, or some responsible agent, and sent to A. CLAXTON, No. 13 North Fourth Street, Philadelphia, Agent of the American Sunday School Union. It is expedient to specify particularly the conveyance by which your packages should be forwarded.

The Depository should be situated at the house or store of a friend to your Union, in a central situation, who will undertake that the books shall be given out, and the money received at the time, from such persons as may apply for them, coming from schools connected with your Union, or even others, if you deem it advisable, in order to promote liberally the advantages of Sunday school instruction. The Depository himself must engage to keep a regular account of all the books he may receive, and of the quantity of books sold; and be particularly careful, in order to prevent disappointments, not to let the stock of any kind of books be quite exhausted before he applies to have it replenished.

In some Sunday school unions the depositaries are booksellers, and, if they take a lively personal interest in Sunday schools, and their own interests do not *clash* with the operations of a Sunday School Union Depository, no persons can be more proper; but, in all cases, the books and concerns of the Depository should be kept entirely distinct from any other publications whatsoever. It may be added, that any member of your committee, or friend of your Society who keeps an open shop, in a central situation, may take charge of the Sunday School Union Depository; and, if properly conducted, he will find that it need give him but little trouble, and that it may rather prove an advantage.

### III.—*The mode of conducting a Sunday School Union Depository.*

The concerns of the Depository will form part of the monthly business of your committee; and, by experience, you will soon place its concerns in a regular train: this requisite attention will prove interesting, and will materially tend to facilitate the objects of your Association. Perhaps no part of the business of the Union will give you such an intimate knowledge of the concerns of the several schools. The attention given to supply the wants of Sunday schools will also have a favourable influence in inducing their conductors to join your Society, and to feel a lively interest in its prosperity.

At each monthly meeting of the committee, the representative of each school should, (if possible) transmit to the secretary a list of such books as are likely to be wanted in the course of the ensuing month; this will enable you to regulate your stock. The Depository will also report the number of books he is likely to require, and the secretary will sign an order for the supply.

The committee should provide a suitable book case, or fittings up, for the Depository, to keep the books on a well arranged and distinct plan. Each pigeon-hole should be marked with the name of the book and its price. The books should be tied up 10, 20, 50, or 100, in a packet, according as your orders may be; you will not be often asked for a less quantity. As you need give no credit, except by the particular vote of your Committee to a new or poor school, (which must be furnished with an order to this effect,) the Depository will only have to enter the name of the school and the books sold. The amount received he may either put into the box of the Sunday School Union, or keep an account of it, and deliver it monthly to the treasurer. The secretaries of the schools might save the Depository some trouble, by sending their orders written on one side of a sheet of paper and the prices cast out, and the exact balance enclosed: this paper, pasted in a book, would form the Depository's entry.

One copy of each of the publications of the Sunday School Union should be kept as a specimen to show to the conductors of Sunday schools: and the name of your Union, and the reduced price of the book, should be written on it in legible characters.

You will be furnished, gratuitously, with any number of catalogues that you may order; and we recommend that you send one to each of your schools every year.

### IV.—*Objections to the Establishment of Sunday School Union Depositories answered.*

**1st Objection.** *Such a Depository would interfere with the profits of book-sellers.*—This objection applies equally to Bible and Tract Societies, and various other charities. It is the duty of charitable societies to render their funds as extensively useful as possible. There is ample scope for the book-sellers in supplying other publications, for which Sunday schools have occasioned so great a demand, as very considerably to have increased their gene-



ral business; and the more readers there are, the more will it still be extended.

2d. Objection. *Some of the schools united with us may object to some of the books required by other schools.*—Then of course they will not purchase them; every thing is perfectly optional. The advantages of the Depository are offered to all the Sunday schools united with you, but none of them are in any way required to make their purchases at your Depository, if they prefer obtaining them elsewhere. Each school will, of course, only purchase those books that its managers approve; but the consideration that their own wants are thus supplied should induce them to provide for the accommodation of every other school.

3d. Objection. *We cannot raise sufficient funds to keep a stock in the Depository.*—The sum of 50 or 100 dollars will be sufficient to commence a Depository for a county Union; and all your sales will be for ready money, unless your committee, by special vote, grant a credit to any poor or new Sunday school; this amount, once raised, will be a perpetual capital for replenishing your Depository; thus you will confer a large benefit on Sunday schools, without burdening your own finances, and may, in time, with very little exertion, provide a stock fully adequate to supply the largest wants of all the Sunday schools in your district.

---

#### SOME DISTINGUISHING MARKS OF DIVINE INSTITUTIONS APPLIED AS A TEST TO SUNDAY SCHOOLS. .

In estimating the character of any Institution formed for the purpose of promoting Christian knowledge, there are certain distinguishing marks which God has stamped upon those plans which are most accordant with his divine will. They are generally *humble in their origin, and progressive in their nature.* Thus it was with the call of Abraham—the revelations made to the Jews—and the annunciation of Christianity. Sunday schools were commenced forty-three years ago in an obscure street in Gloucester: for some years they were but little regarded, till gratuitous teachers arose, till united efforts were made; and now one million of the rising generation, in our own country, are enjoying their benefits, they are spreading in foreign nations, and promise to be a permanent and increasing blessing to the world and the church.

We shall also notice that the *means and agency employed by God are usually despised by the world.* Thus the preaching of the cross was esteemed foolishness by the polished Greeks. Thus the first preachers of the gospel were commonly of inferior stations in life, and were called from their daily occupations in temporal concerns, to follow the steps, to receive the instructions, and to be the witnesses of the divine mission of Christ. This analogy will apply to Sunday schools; the means they employ are simple, the children they formerly taught were poor, and most of the agents engaged are despised by the world, as ignorant or enthusiastic.

Plans of divine origin for the diffusion of knowledge, always bear a *friendly aspect towards the young*. Thus, under the Jewish dispensation, the pious instruction of the young was enforced as a strong parental duty; the Christian dispensation recognizes the same obligation, and Jesus, after loving the young on earth, would not ascend to heaven till he had given the injunction, "Feed my Lambs," as a parting test of love to him. It is the honour and happiness of Sunday school teachers thus to regard the young, thus to imitate their Creator and Redeemer.

Another standard by which plans may be judged, is their *accordance with the divine law of love*. The first and great commandment is, "Thou shalt love the Lord thy God." "And the second is like unto it, Thou shalt love thy neighbour as thyself." "On these two commandments hang all the law and the prophets." Christianity establishes and gives additional sanctions and extent to this divine, immutable law. Christ, who was the perfect pattern of love, says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Again he says, "Love your enemies, bless them that curse you; do good to them that hate you, and pray for them which despitefully use you, and persecute you." The law of love is the basis of Sunday schools. It is the exciting cause, and the preservative principle of a teacher's zeal. It is the bond of union between the teachers, both as to their youthful charge and their fellow labourers.

The last test of plans which God approves, that we shall mention, is, that such plans *must necessarily harmonize and co-operate with the divine institutions which God has appointed*. Thus the duty of parental instruction agrees and co-operates with the institution of public worship, and the duty of examining and obeying the divine law. Sunday schools harmonize in a most striking manner with the institution of the Sabbath, with attendance on the preaching of the gospel, and with the duty of searching the Scriptures. Who that examines Sunday schools, as a Christian reasoner, can forbear exclaiming: "This is the finger of God!" These Institutions are accordant with the divine will, and this forms the encouragement and delight of pious teachers in their work of faith and labour of love.—*London S. S. Tea. Mag.*

---

#### SELECT GLEANINGS.

If you forget God, when you are young, God may forget you when you are old.

In the *morning*, think what you have to do in the day, and in the *evening*, what you have done.

Little reading and much thinking, little speaking and much hearing, is the best way to improve in knowledge.

Make religion your business, and it will then be your delight.



**INTELLIGENCE.****RHODE ISLAND.**

The committee appointed by the *Rhode Island Sunday School Union* for the purpose, have addressed a Circular to the friends of Sabbath schools in that state, from which the following are extracts :

We have followed the example of a number of our sister states in forming a Sunday School Union for this state, auxiliary to the great Parent Society at Philadelphia. In this connexion, we have a right to purchase at very reduced rates a large and valuable collection of books, particularly adapted to the capacity of youth, of different ages, and which like the Bible, are addressed to moral and accountable beings, without reference to denomination. We shall co-operate in a great plan of instruction, which can be perfected only by labour, experience, and intelligence. We shall participate in that generous and magnanimous impulse of feeling which animates large bodies, in works of true benevolence. We invite you, fellow citizens, to form in every section where it is practicable, Auxiliary Societies, bearing the same relation to us which we bear to the Parent Society. You will derive, through us, all that the Parent Society can confer, and from us, that important pecuniary aid, which the richer parts of the state will cheerfully confer on the poorer. If we should be asked, what thus far have been the practical fruits of our project ; we answer, with pleasure, that it is stated, both in Europe and America, on authority which has not been contradicted, that the pupils of Sunday schools have been wonderfully protected from the com-

mission of crimes. This we consider a strong intimation that the blessing of God is with us.

STEPHEN GANO,

President R. I. S. S. Union.

WM. H. SMITH, Sec'y.

**ESSEX COUNTY, N. J.**

On the 28th of June, a number of gentlemen attached to five Sabbath schools in Newark, of different denominations, held a meeting to deliberate on the expediency and importance of making an effort to form a County Sabbath School Union, auxiliary to the American Sunday School Union, located at Philadelphia. The result of the conference was, the appointment of a committee with instructions to take immediate and efficient steps for the accomplishment of the aforesaid object.

Very shortly after this, the committee convened, and arranged the incipient measures necessary for the accomplishment of the object referred to them. Among other things they have issued a printed circular, inviting the superintendents and teachers of Sabbath schools within the bounds of Essex county, and others friendly to the object, to meet with them on Wednesday, the 20th of July inst. at 11 o'clock in the forenoon, at the third Presbyterian Church in Newark, when a form of a constitution and other matters will be submitted.

It is hoped and expected that the friends of Sunday school instruction from all parts of the county of Essex, will attend, and by their presence and counsel aid in the formation of the projected Society. The import-

ance of Sabbath schools cannot be too highly appreciated. Observation and experience fully test their utility. They regard the interests both of the body and the soul—and with them are intimately connected the best good of society. We anticipate the pleasure of a very general meeting of the friends of Sunday schools, from all parts of the county. The nature and objects of this union will be particularly stated and explained at the meeting in addresses to be made by several gentlemen, who are expected to attend on this occasion.—*N. Sent.*

#### SABBATH SCHOOL MISSIONARIES.

At the last meeting of the Board a S. S. Missionary was nominated for North Carolina, and on the 28th he left this city and will soon enter on the duties of his appointment. Missionary appointments have been made as follows :

- One in Massachusetts.
- One in Connecticut.
- One in Vermont and the north east part of the state of New York.
- One in Columbia and Greene Co. New York.
- One in Western District of N. Y.
- Two in Susquehannah Co. Penn.
- One in Crawford County, Penn.
- One in Erie County, Penn.
- One in Fayette County, Penn.
- One in Western Reserve, Ohio.
- One in Virginia.
- One in North Carolina.
- One in Missouri and Illinois, and
- One whose field of labour has not been particularly designated.

We are sorry to have to add, that the gentleman appointed many months since, in the state of Connecticut, has, through serious and continued indis-

position, been prevented from entering on the duties of his mission.

The Board would greatly rejoice to be able to increase the number of Sabbath School Missionaries, as they believe this is one of the best methods to increase the number and usefulness of Sabbath Schools ; but the Missionary fund, which is at this moment in debt to the treasurer, forbids them : a circumstance much to be regretted, as the calls for this service are numerous and urgent. An individual who has been long, and zealously engaged in the Sabbath School cause in New Jersey, thus writes on this subject.

“———, July 13, 1825.

“To the Corresponding Secretary,

“SIR,—In the last number of the A. S. S. Magazine, which has just come to hand, I am happy to observe that the Board have appointed three additional Sabbath School Missionaries. I sincerely hope that one of them may direct his steps this way. Be assured, his visit would afford unaffected pleasure, many a young heart would beat with delight at the sight of the Sunday School Missionary. And certain I am that solid benefits would result to our society from the countenance and counsel of such a visitant. I trust too, that his visit would not be wholly unproductive of pleasure to himself, inasmuch as it would afford him an opportunity of witnessing the progress of the Sunday school cause among us. In April, we had one school in this congregation ; now we have five, and next to the influence of God's spirit, we would ascribe this excitement in favour of Sunday schools, to the circulation of the S. S. Magazine, and the establishment of the Concert of pray-



er. I must, however, speak with diffidence—nay with humility, of the state of our schools. We number many scholars, but in general it may be said, the rough materials are only drawn together, and the foundations in part laid, we need a master builder to rear the well proportioned and beautiful superstructure. Permit me to add, that we have collected a trifle—about five dollars, for the Missionary; but we think should one make his appearance among us, it might be the means of making this people contribute something annually to the funds of the Union.”

To this we may add the following extract of a letter which will show the *effects* and advantages of employing S. S. Missionaries. It is dated July 7, 1825, and is from the Missionary who has organized a large number of schools which constitute the

#### CRAWFORD COUNTY UNION.

A revival of religion has taken place on the waters of the Big Konneyaut, in Crawford county. This is a region where not a few were to be found either embracing error or lightly esteeming the Rock of Salvation. Some of these are known often to have assembled at a certain distillery on the Sabbath, met there to spend that sacred day in drinking, carousing, and gambling!!! Some of these have been brought to reflect on the folly and madness of their career, and that temple of Satan, to which they were devoted, is now deserted.

It is a remarkable fact, that the well settled vale of the Big Konneyaut, from the line of Erie county for five miles, there is not a family, in

which there are not some rejoicing in hope, under conviction, or unusually thoughtful; and every house, in this extent, is literally become a house of prayer!

It is scarcely three months since the heavenly shower began. More than twenty are the hopeful subjects of renewing grace, and the anxious inquiry of *what must we do to be saved?* still prevails.

How much influence, under the Great Head of the church, a prosperous Sabbath school established in this place, last year, may have had in leading to this happy excitement, cannot be ascertained; yet it is worthy of special notice, that scarcely an individual of this school (numbered 48 in the Crawford County Sunday School Union; and consisting of more than thirty pupils) is unconcerned for the welfare of his soul. All, in a manner, are daily and with deep interest reading the religious tracts and testaments they have obtained for their Sabbath school exertions, and attending conferences and prayer meetings, from the earnest desire to participate in that salvation, which is freely offered to the humble, contrite, and broken hearted. Eight of these pupils, two of whom, one at the age of thirteen years, and the other at twelve, were the most distinguished for their acquirements, indulge the heart-cheering hope that they have commenced the everlasting song.

—  
IN PRESS,

Joseph; or Sketches of Scripture History.

—  
[Many articles of intelligence are unavoidably deferred.]

## POETRY.

## HYMNS.\*

## FOR THE TEACHERS.

Teachers of babes, O Lord, we pray,  
Let grace to us be given,  
To point our rising charge the way  
To happiness and heaven.

Oh! that with wisdom from above,  
Our minds may be imbued,  
With patience, tenderness and love,  
And zeal in doing good.

The Saviour's mind may we possess,  
And in his strength be strong  
Through disappointment and success  
Pass steadily along.

And in that day when worlds shall stand  
Before thy judgment throne,  
Smile Saviour on this youthful band,  
And claim them for thine own.

FOR THE CONGREGATION, AFTER THE  
SERMON.

"Let there be light," Jehovah said;  
The day burst forth, the shadows fled,  
"Let there be light," O speak again,  
And end the night of Satan's reign.

"Let there be light," O may the sound  
Travel the earth's wide surface round;  
O'er all the nations far and near,  
Bright Sun of Righteousness appear

In mercy may our native land  
Hear the benevolent command,  
And at thy voice arise and shine,  
Reflecting this bright light divine.

And may these little ones, who now  
With us, before thy footstool bow,  
See in the dying Saviour's face  
The beams of thy forgiving grace.

\* For the Sixth Anniversary of the Church of England Sunday School Association, Hull.

## Notices and Acknowledgments.

"Memoir of Hannah A. Davis," will appear in our next.

*New Books.*—It may be gratifying to the friends of the Sunday School Union, to know that the demand for their publications increases and that the board have taken measures to meet orders to any probable extent. During the two months past an average of nearly 90,000 18mo. pages per day, have passed through the society's press. A much larger amount of money is required to carry on the society's operations to that extent to which they are now advancing, than the Board now possess; it is therefore earnestly desired that those who can aid the institution by donations, will transmit them as soon as possible, to "*The Treasurer, No. 13 North Fourth St. Philadelphia.*"

*Sabbath School Concert.*—We are happy to hear that this meeting is gaining more and more the attention of Sunday school teachers in different parts of the country. The meeting in this city last month was unusually small, owing to the extreme heat of the weather. The collection for the Missionary Fund amounted to \$10,50.

*Association of Male Sunday School Teachers.*—The following question is ordered for discussion at the meeting, on the third Monday in August:

7. "By what means can the benefit of Sabbath School instruction be secured to the elder scholars?"